

# ABSALOMS FUNERAL.

PREACHED AT BANBURY  
BY A NEIGHBOUR  
MINISTER.

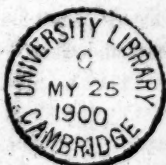
OR,  
THE LAMENTATION OF A  
LOVING FATHER FOR A  
rebellious Child.

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PROV. II. 31.

*Behold the righteous shall be recompensed in the earth; how much  
more the wicked and the sinner?*

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AT LONDON,

Printed by Bernard Alsop for Thomas Mann, and are to be  
sold at the signe of the Talbot in Pater-noster  
Row. 1622.

M

698 ; 06

TO  
THE READER.



*Ee here (Reader) way made to the Hebrew  
Prouerbe: Is Saul also among the Pro-  
phets? His friends held it strange to see  
him Prophecying, or singing holy songs. (as  
it is expounded:) and it will be as strange  
to all that know me, to find me in the Presse,*

*I. Sam. 10. 10.*

*II.*

*Vide Vatabl.  
ad locum.*

*both in respect of mine insufficiencie, (in which regard the  
ward is put upon me by him that applies it to such smatterers)  
as also in regard of my disposition and affection, who haue in  
others disliked this ouer-printing, and for my selfe alwayes  
affected (it may be too much) prinaicie and retiednesse. But  
see what importunity can doe. In the second of the Kings chap.  
2. there is a very absurd motion made to Elisha by well mea-  
ning men, and Elisha in the end yeelds to them in a sort a-  
gainst his will. And why? they were instant upon him till hee  
was asbamed, verse 17. This motion of Printing was to mee  
at first as that to him; yet now at last, (being asbamed to be in-  
exorable) I haue said with him, Send. Now if the Printer  
(the chiefe actor I meane in this businesse) returne as wise as  
they, hauing his labour (with them) for his paines, my answer  
is the same with the Prophets, Said I not, Doe not goe? Thou  
hast my defence (Reader) for the Printing. If any thing offend  
thee in the Sermon preached, thou must remember, that I  
meant it to an assembly knowne, not to strangers unknowne:  
and therefore doe not blame mee for not vsing the Latine or  
Greeke tongue, vlesse thou canst help my hearers to Latine or*

*Polyd. Virgil.  
Adag. 374.*

Greece cares, and then I shall make no more scruple of Latine then English: in the meane time I dare promise no more then that I thinke is as familiar to them as English, yea such English as they understand; for some English is Hebrew to the vulgar sort. If thou take exception further at my naked margents, because it is so emptie of human Authors, I pray thee be satisfied with this answer: First, our Auditors in these parts are content to take Gods bare word, without any further band or testimony. Secondly, I cannot discharge my selfe (I iudge not others that vse it) of pride and ambition, if I should be quoting: for all that know the smalnesse of my standing, weaknesse of my body, greatnesse of imployment, in a place vnder taken with as much feare and unwillingnesse, as it is undergone with paine and beauienesse, doe well know that my reading can not be great, and my owne soule knowes, that there can be nothing to worke me to this practise (in these parts) vnlesse I would bee ambitious: for to what end should I tell poore people of Fathers and Historians? what should moue me to it, when I know before hand, they will thinke neuer the better of me, nor of my doctrine, for so doing? (verb. gra.) In speaking of Iobs children in the first point, I allude to a place in Chrysostome: to what end should I amaze them with his name and his homily, Ad Pop. Antioch.? In another place speaking of sinne in the godly, adagonem, I remembred Austins discourse about that matter. In speaking of Popes, I thought of Polydore Virgils note in that behalfe: and the bringing in of Dauid speaking to his sonne, put me in mind of Casars patheticall speech to Brutus, nat vixit: and the very mention of Absaloms rockie heart, not yeelding, brought to my remembrance Hannibals practise with the rockes to make them giue place. Now, (I pray you) had I not little to doe, if I should thrust all these into a Sermon? If I should doe so in such an Auditory, would not my heart say, Now thou seekest thy selfe? what others doe, I know not; I iudge



TO THE READER.

adgo none, my heart would smite me for it in this place: and therefore hold me excused (good Reader) till I see further reason for such a practise. In the meane time, if this Sermon bee too plaine for thee, leaue it to them that loue plainnesse. If thou find any benefit by it, blesse God, thanke the Printer, bestow one prayer on mee, who desire increase of grace on thee, and on all the Israel of God.

Thine in Christ

Robert Harris. \*

Hanwell this 25. of August. 1610.

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1. The first part of the report is a general statement of the purpose of the study and the scope of the work.



A  
 SERMON PREACHED  
 AT BANBVRIE, BY A  
 neighbour Minister there.



2. S A M. and (as our Bookes distinguish it)  
 CHAP. 18. VERSE 33.

*Then the King was moued, and went vp to the Chamber ouer the Gate, and wept: and as hee went, thus hee said; O my sonne Absolom, my sonne, my sonne Absolom: Would God I had died for thee, O Absolom, my sonne, my sonne.*



EE reade in the former Chapters, of *Absoloms* strange and vnnaturall practises against his owne Father: in this we reade of as strange a iudgement (as strange sinnes doe beget strange plagues) executed vpon him from heauen. The Lord hauing trusted him by the haire, (fit matter for an halter) and *Ioab* with his men dispatcht him; the King his father is now to vnderstand the newes; who waiting the tidings at the gate of *Mahanaim*, and receiuing a message contrary to his expectation and desire, (for hee desired nothing lesse then *Absoloms* death) was exceedingly moued (as the word implies) and finding himselfe ouercharged with griefe, hee takes couert as soone

as hee can, gets into the next roome, there to weepe it out : but before hee could come thither, his heart would breake, vnlesse it found a vent; and therefore he discharges himselfe at the stayres as hee goes, and breakes forth as you heare, *O my sonne Absalom*, &c. which words are vttered (you see) vpon the report of his sonnes death, and containe a report of his behauiour, what time the tidings was first brought to him. Plaine they be of themselues, and lie open to the shallowest braine, To that wee need no Comment; and for Method, it is against Method, to obserue any order in them. Yet if you will (to the end you may the better see the grounds of the points to bee gathered) you may obserue in them two things : first, *Dauids* sorrow; secondly, the occasion thereof. The occasion is implied in the first word, which is capable of more readings, then it hath letters in it, by farre; and here wee render it [*Then.*] His sorrow is set downe, both as it was inwardly conceiued, and outwardly expressed: conceiue, hee was mouued; expressed, partly by deeds; hee wept: which is amplified from the place, on the stayres, and in the Chamber; partly in words, words (I say) of complaint and wish, and all for his sonne *Absalom*. Let vs begin with the first; and sixth time will not giue mee leaue to speake of all, let vs gripe as much at once as wee can, and binde many things together within the compasse of few points. *Then* (saith the Text) : when hee had receiued newes touching *Absaloms* death, the King, i. *Dauid*, *Absaloms* Father, *Israels* King, was moued : the word importeth some great alteration in a man, by reason eyther of some feare, or griefe, or anger, or all. Now, howsoeuer all these did meet in *Dauid*, yet in this place his motion is chiefly from griefe : feare had the precedencie before, whilst hee was held in suspence, and the issue of the Battaille was doubtfull; anger tooke its place after, when hee had more leasure to thinke on *Ioab* : now griefe was predominant, which at the first did amaze him, and after vttered it selfe in teares and complaints. When a man hath some deepe gash, or sudden chop, you shall haue for the present a great  
silence

silence (as it were) and the flesh on each side will be waine and pale, and then soone after, the blood (which had carried the newes to the heart) issueth foorth most furiously: such was *Davids* wound in this place; the newes struck into his heart, and astonished him for the time; but hauing a little recovered himselfe, hee powreth it foorth, as you heare and see. Now, in that good *Dauid*, who is here termed the King, is found thus deeply wounded vpon the receipt of so heauie tidings, and weepes so bitterly vpon so neere an occasion, (I meane, the death of his dearest *Abfalom*) let vs hence note this, in the generall, from the partie sorrowing, and the occasion and measure of his sorrow laid together; That Gods dearest children are exercised with neere and piercing crosses in this life. It may seeme to bee no good congruitie, to say that *Dauid* wept, that King *Dauid* mourned: for Christians to mourne, being poore, or Princes being wicked, it is no strange matter: but when a man hath God for his friend in Heauen, and a Kingdome on Earth too, what should trouble him? yet for such a one, the Lord hath crosses, and those sharpe, those neere, those cutting. Witnesse *Dauid* (the man in question) a man after Gods heart: What a life had hee in his father in law his time? when went hee to bed with drie eyes? when liued hee a merry day? what comfort in *Michal*, his Wife? what troubles after *Sauls* death? what breaches in his family? what heart-breakings in his *Thamar*? in his *Amnon*? in his *Abfalom*, whilest hee liued? and now, when a man would haue thought him spent, & drawne drie, how many teares doth hee spend afresh vpon his death? these crosses come close, cut deepe. Here are griefes, in his familiars shall I say, (nay) in his kinsfolkes, his father, his wiues, at *Ziklag*, his children, his *Abfalom*. And was not *Iacob* in the same case? was it nothing to be rended from his owne fathers House? to liue in feare of his owne Brother? to bee so vsed by his owne Vnckle? to bee so coufened of his owne Wife? to haue his onely daughter deslowred? to haue his dearest Wife to die so vpon his hands? to haue one Sonne banished? another an Adulterer, another Incestuous? many, Murtherers? neere Crosses,

Doct. 1.

Read his life  
in the booke  
of *Samuel*.

Read his story  
from the 28.  
of *Gen.* to the  
46. Chapter.

when Vnle, when Couzens, when Wiues, when Children shall be our crosses. And what would you say of *Iob*, were his case your owne? It may be you would thinke it a losse, to part with so much Goods and Cattell so soone; to be worth a thousand pound in the morning, and to haue all your Grounds vnstockt by night: it may be it would trouble our patience, to heare the scornes of base fellowes, and to see that contempt in our owne seruants: but (alas) if our kindest friends should quippe vs, and they that were religious, censure vs, if our owne Wiues should begin to be wearie of vs, and wee should haue the burying of ten children, and first vnburie them, and there see how louingly they sat together, and what prouision was there made for the chearing of their hearts, and heere plucke out one, there another (perhaps) lim-meale, and lay them all on an heape; would not this haue wrought vpon vs? But then, if to all this, there should be added such plagues on the Body, such terrors on the Soule; would wee not say, our crosses were sharpe? yes (brethren:) wee may say that *Iobs* were sharpe, and fore, and neere, when Friends, when Seruants, when Children, when Wife, when God and all seeme to minister matter of grieve. It shall bee needlesse to draw you further in examples; these are beyond exception, whether you looke to the goodnesse of the men, or the greatnesse of their crosses: in all whom wee see that vntified, which once *Salomon* the sonne, and *Dauid* the father deliuered in more generall termes; the one, touching the number of the faithfull afflictions, that they come by seuens (i. troupes) in one and the same day; the other, touching both number and measure: that they are many and great, in number many, in nature weightie, as the word signifieth both. But leaning testimonies, what might bee the cause that Gods best Children are so sped? Is it their Religion? Is it their Profession? No, no: it is because they are set with corruption (if you will haue it all at once) and therefore must be purged: for first (a little to enlarge our selues, in the vnfoldings of some few, amongst many reasons) Gods best children will sometimes venture on noysome meates and hurtfull poysons, they

Pro. 24. 16.  
Psal. 34. 19.

Reason 1.



they will feede on the grosser sinnes, they will drinke in very puddle, I meane iniquitie, and when the child hath so done, what should the father doe? If *Dauid* will lie and commit adultery, and fall to murder innocents, what can God doe lesse for *Dauid*; vnlesse he would haue him damned, then scourge him thorowly? what should hee doe but lay it on his skinne, yea and lash his conscience, and when he will be walking so neere hels mouth, take him by the heeles and make him beleue hee will throw him in? what though he doe cry? what though he be crossed of his will? Is it no better hee should cry heere then in hell? and receiue his payment here, rather then his iudgement there? Is it not better he should lose his sinne, then God his child? So then, one cause why the Lord doth thus lay load on his children here, is, because they defile themselues (sometimes) with grosse sinnes, and therefore must haue much washing; they take the deadliest poyson, and therefore must haue working physicke. *Dauid* was gone so farre this way, that to this place hee hath not recouered himselfe, hee deales not like old *Dauid* as yet, and therefore euery moneth almost hee must haue a purge; and whosoever hee be that will venture after him in these dangerous paths, shall be sure to passe vnder the rod, as *Dauid* did, if he be Gods as *Dauid* was. Secondly, Gods children if they fall not to deadly poyson, yet will they surfet of lawfull meates and pleasures vnlawfully, so childish we are when we are turned loose to delights, that for our liues, wee cannot keepe a meane; we cannot haue prosperity but we will abuse it, we swell, we bragge, wee snuffe, we looke ouer our brethren and forget our selues, euen the best of vs all. Poore *Dauid* that scarce euer came where prosperitie grew, had but a little rest, and he beganne to dreame of golden mountaines, hee thought crosses had now taken their leaue of him, and would be afraid to looke into the court, and therefore *Absalom* is sent out of his bowels to confute him. And good *Hezekiah* who was first humbled at the comming of *Senacherib*, and the second time, brought to deaths dore by grievous sicknesse, had no sooner a little respite, but he begins to looke big, and to lay

2.

*Psal. 30:*

*2. King: 10.*



about him, when Ambassadors came to visite him, hee carries them from place to place, and sets the best side outward: he swaggers not onely with them, but with *Esay* too; (who took as small pleasure in this his courting, as many of his cloth doe now in preaching :) O *Esay* (saith hee) you cannot tell who haue been here, great states; the King of Babel sent Ambassadors to vs, such Princes so farre from vs take notice of vs; and they (I would haue thee know) were royally entertained: we shewed them withall, what store of gold and siluer our treasures could afford; we would haue them know, that all the wit and wealth is not lodged in Babell, but that Gods people haue it in them and about them too, as occasion shall serue. Thus *Hezechiah* thought he spake but reason: but the Lord seeing him so rancke, thinks it time to let him blood, and therefore *Esay* giues him a cooler: You haue made (saith he) for so in effect hee speakes) a faire hand of your wealth you haue, you haue brought the wolfe to the fold, and now keepe him out if you can: Gold-thirstie Babell now knowes where to haue a draught: and as for your selfe, sith you thinke the better of your selfe for your wealth, the Lord hath made your will, and the King of Babell is your executor. Thus because *Hezechiah* surfeited, he is physickt: and this is another reason of the Lords thus dealing with his people, because the difference is not great whether you eate bad meate, or surfet on good. Thirdly, God had but neede to diet the best of vs sometimes, because we be so lazie when we are full, much like to a man that comes newly from a feast, fit for nothing; we follow our calling as if we would drop on sleep; we performe exercises of religion, as children say their lessons, minding euery thing rather then that in hand: wee come to the ordinances of God, as fed wantons to a feast, nothing pleaseth vnlesse it bee some odde sawce or new inuention, the worst dish on the table; so it is with vs, when we come to the word, the sense must be pleased as well as the heart edified, else it is but a dry feast, one trick of wit doth more affect, then twenty gracious sentences: now when the Lord sees our mouth so farre out of tast, that it cannot relish

relish our meate; and discouers in vs such a lazinesse about our businesse, he thinkes it reason to provide some remedie in time, lest these fore-runners of sicknes breake forth into worse inconueniences; and surely *Dauid* practise and case may affright vs all; for (alas) how did he gather mud, when he had stood still a while? and how would his corruptions againe haue growne to some head, had not *Abfalom* beene raised vp to breath him, and to disperse them? Now if *Dauid* were so foggie after so many breathings, *Dauid* a man of so good a diet; how resty should we be if neuer walkt? how grounded on our lees with *Moab*, if neuer turned forth from vessell to vessell? It stands the Lord therefore vpon, if hee will provide for his haruest, and our good, to take some paines with vs, lest otherwise he faile of his vintage, whilst we want dressing.

Fourthly, (and in a word) crosses had neede to come, and come thicke, and come in strength to the strongest of vs, because in the best there bee many and strong corruptions: O the pride, the pride, the vnbeleefe, the ignorance, the selfe-loue that lodges in the purest soule; would yee not haue thought that *Dauid* by this time had almost emptied himselfe of all pride, that all passions, all loue of the world, all carnall affections, had beene well neere buried? but see, see, when crosses come, how hee laies about him, hee sobs, he roares, he would die in a passion, as if he knew not what he did, or cared not what hee said. Now should not such a stomach as this be taken downe? yes, the child had beene spilt there, if the rod had beene spared: and therefore God laies it on. Now if good *Dauid* after so much breaking and so long standing in religion, be so waspish, so impatient, so passionate, doe not you thinke that there is some store in vs? let vs be crossed a little, cannot we chafe? let vs be abused; cannot wee find our tongues? adde to this our worldlines, cannot wee bee content to liue longer in this world (bad though it be?) doe we not dote too much on one *Abfalom* or other? be not our hearts yet vnbroken? why then you see, God must smite and smite againe, and smite home, and draw blood: for no vnfound hart must go to heauen, as none

but sound hearts must come thither, sound (I say) from hypocrisie, but broken with sinne and sorrow : thus wee see great cause of great affliction on Gods part, sith our sinnes are great which must be purged and prevented, our surfetts great which must be cured, our deadnesse great, which must be quickned, our inside bad, which must be clenfed. Time will not giue to speake of all : one more reason shall bee drawne from our owne practise, and so an end. As God layes many crosses on vs, so wee may thanke our selues for many too, not onely in that wee doe deserue them ; but in that we worke them out of our owne bowels: for many we draw vpon our selues by riot, idlenesse, vnchristines, rage, &c. and the most wee make more heauy (that are heauy enough already) through our owne folly, and that is whilst we rake into our wounds looking no higher, and what with vnbeleefe and impatience, doe double the crosse on our selues. *Dauids* burden was heauie enough already, hee did not neede to increase it : yet such is *Dauids* weakenesse, hee cannot choose, it is his *Abfalom*, prety *Abfalom*, and therefore he must pay for his passions ; and thus, when God afflicts vs in measure (as euer he doth his children) wee make our crosses beyond measure, because we keepe no meane in mourning, and not onely so, but wee prouoke our father to giue vs somewhat for brawling and for strugling: & thus we see some reasons of our so great and neere afflictions, taken partly from our selues, partly from our God. The wicked will happily thinke themselues wronged, that we giue not them and their master the credit of the Saints troubles ; but (to speake properly) they are no causes, but onely executors, they are Hangmen and Bedles ; when an execution is to be wrought, and the Lord hath assigned some of his shrewdest children to punishment, they shall haue the office sometimes to bee the Gaoler or Belman, that is their preferment. Leauing therefore these scullians in the kitchin there to scoure a vessell or lick a dish when they shall bee called vpon, let vs make our vse of this so large a Doctrine, and see whether wee can bee briefer there. First then ;

Is this so, that Gods dearest children haue and must haue  
 such great and piercing crosses in this life? then must all  
 who would be knowne by that name, make account of such  
 and prepare for them. Such is our folly (for the most part)  
 when the sunne shines, we neuer thinke of a darke night, and  
 when the morning is faire, wee neuer feare a storme, and  
 therefore are sometimes taken without our cloake (as it  
 were.) Such also is our conceit of our selues, and confidence  
 in worldly helps, that we hope they vvill not see vs vvant; or  
 if they faile, yett vve thinke to shift better then others can, &  
 to liue by our wits: hence it is, that we are almost growne  
 to Babels conclusion; Though others be vvindowes, fatherles,  
 childlesse, comfortlesse: yett vve shall seeme sorrow. But it  
 vvill be granted (I trow) that our nature needs physicke, as  
 much as other mens (there is no difference in the mould) and  
 that our carriage hath not beene so good, but that iustly vve  
 may feare some brushing. It may be, *David* vvvas as honest a  
 man as some of vs, perhaps *Hezekiah* vvvas not farre behind  
 vs, possible *Paul* might match vs in any grace, and haue as  
 little pride, hypocrisie, selfe-loue, passion in him as the best  
 of vs all; yett vvvere these (holy men) greatly afflicted and  
 vvondroussly straitned, and why should vve dream of peace?  
 If vvealth would discharge a man of crosses, *Hezekiah* vvvas  
 not poore: if honour, *David*, vvvas a king: if either vvvit or  
 grace, *Paul* vvvas no babe: but these vvill not serue the turne,  
 kings children must haue physicke (if sicke) as vvell as poo-  
 rer mens; vvwhy should they not? so must the Lords. Our  
 Prince is consecrated through afflictions, ~~our vvay~~ is an af-  
 flicted vvay (as you would say) and it is the voice of heauen,  
 that thorow many tribulations vve must enter into heauen.  
 Novv then, sith the case so stands, that either vvee must dis-  
 claime the right of children, or else endure afflictions, either  
 passe vnder the rod, or be bastards, let vs (vvhlesse vve meane  
 to shame our selues) arme our selues for crosses before hand,  
 and not prepare onely, but prepare for all, yea the nearest of  
 all, For vvhat hath befallen *David* and others, vvwhy may not  
 the same befall vs? some vvviues haue great crosses in their hus-  
 bands, some husbands in their vvviues, some parents in chil-  
 dren,

Mar. 7. 14.

dren, some children in parents, some are neerely toucht in their body, some in their estate, some other in their name, in their Soule othersome: and where is our discharge? who hath exempted vs? may not wee neede them as much as others? doth not God loue vs as well as others? are not these things written for our vse? O, then let vs thinke on these things in this our peace, and now lay in for a rainy day, now whilest wee can pray, now whilest our bodies are free from distemper, and our affections from trouble, now whilest wee are our owne men, and haue freedome (as it were) of heart; now let vs hoard vp prayers against the time of trouble, when as either in respect of sicknesse in body, or sorrow of minde, wee can say no more then *Dauid* now can (my sonne, my sonne, my paine, my paine, my heart, my heart.) Now let vs treasure vp faith and patience, and wisdom, as *Ioseph* did Corne, sith a day of vtterance will come, a day of spending, not of getting, a day wherein our owne stocke and the Churches treasure too (I meane, others prayers) will be little enough: doe not thinke it sufficient to haue somewhat before hand; wee are not at agreement with Crosses, to depart when we giue warning: neuer forget *Dauid*, a man not meanelly graced, nay, a great Husband, who had his Soule well stockt, and in good plight; and yet how vnhand somely doth hee now behaue himselfe? Ah *Dauid*, thou wast wont to haue prayers, and gracious meditations, as ready as *Ablers* Sword, that would drop out of the sheath: But now, here is nothing but, my sonne, my sonne; and little doe wee know how we shall sling out in distresses, vnlesse we are very well appointed. Now lastly, whilst the Lord doth offer himselfe vnto vs as a louing Father, let vs come vnto him like obedient Children; let vs confesse against our selues, and reconcile our Soules vnto him: Let vs seeke to him (as once the *Sidonians* did to *Herod*) through Christ (as they through *Blasius*) for his fauour (as they for *Herods* loue,) and then being at peace with him in our peace, and acquainted with him in our prosperitie, hee will know our Soules in aduersitie, and we shal alwayes haue a rock to flye vnto in the greatest waues and surges. Thus we see what course must be ta-

A. 12.

ken

ken if crosses shall not hit vs on the bare, and take vs on the blind side: the practise wee put vpon you, as you loue your ease, for there is little comfort to bee hoped for in crosses, vnlesse there bee some preparation for them. Men may thinke themselues armed when they haue men and money to befriend them: but then, ( neuer till then ) are wee fitted for crosses, when God and our own consciences are friends with vs; and stand for vs: and therefore if we will make sure worke, let vs goe to heauen for friends, not to the earth; & be more carefull to get grace in our hearts, then gold in our chests, for crosses bee as the minde and man bee, not as the outward estate. And this is the first vse that I would haue made of this point. The second standeth thus:

Is this so, that the deereft of Gods children haue great and neere afflictions in this life? then this much teach the wicked to leaue iudging abroade, and to looke homeward: they are on horsebacke, they, when Gods children are vnderfoote, it is their ioy to see the faithfull grieue, they cannot hold but role it out; These ( say they ) be the fellowes these preachers so much magnifie, these the happy ones, these goe away with all the comforts, they cannot doe amisse, they; but by your leaue, such a iudgement hath befallen one, such a plague another, and which of them escapes better? and this they get by running to Sermons, and thus they triumph. But stay awhile, and pause better on the matter: are Gods children thus wounded? what shall become of his enemies? are the righteous thus paid, how much more the sinner? Is this done to the greene tree? Doth the Lord thus visite those vpon whom his name is called? doth iudgement thus begin at Gods house? where shall the wicked appeare? are infirmities accompanied with crosses? what will be the end of idolatrie, of blasphemy, of murder, of adulterie, of oppression? are the waies to Sermons thus strawed with crosses? what shall be found in the wayes of whoredome, of blood, of drunkenness? &c. Was *David* for murder and adulterie once committed, thus entertained? what will thy end bee, (who still liuest in the ordinarie practise of such like sinnes? yea answer this (if thou



canst) are Gods owne people, who haue the spirit of God to pray in them, Christ, and all the Saints on earth to pray for them, who iudge themselues dayly, who walke constantly with God, (are they) thus handled, in case they do at any time breake forth? then tell me what thy doome is like to be, who neuer prayest, neuer repentest, neuer striuest against sinne, but hast sold thy selfe to doe wickedly? Go on then with thy tale, Gods children are afflicted, and greatly afflicted too; I will grant you all; but wote you what? if Gods children (whom hee loues next vnto himselfe in Christ) cannot be exempted from crosses, (bitter crosses) notwithstanding all their repentance, all their teares, all their prayers, but their soules shall groane, and hearts ake, because they be so stubborne, and performe holy duties no more, no better; I report me to thee, whether thou dost not thinke that Gods iustice will one day haue thy blood, thy life, thy soule, for all thine abominations which thou dost not repent for, but laughst at, which thou dost not pray against, that they may bee pardoned, but frettest that they should be disgraced, and which thou art so farre from leauing, that thou couldest drinke his blood that reprooues them in thee. And if so, then either make vse of the faithfuls troubles, and quickly iudge thy selfe, or else, take euery disgrace, euery diseafe, euery affliction that befallles them, to bee a pledge of that euerlasting shame, and those euerlasting torments, woes, plagues, curses, that shall seize vpon thee for euermore. I know thy plea before thou speakes, but (alas) it will not hold; Christ (thou wilt say) will saue all, he died for sinners, and what needs all this? And did hee so? could not Christ when he stood in our roome, and sustained the person of a sinner (though in himselfe sinlesse) could not he (though he were the heire and first borne) escape, vntill his blood was shed, and flesh rent, and soule poured foorth as an offering? then either make it good, that thou art in Christ, and become a new creature, or else take thy leaue of all hope and comfort: nothing remains but a fearefull expectation of iudgement; and that is thy vse. A third we thus inferre, but briesly:



Is this the estate of the most godly and best beloved in this life? then as this must teach vs to thinke neuer the worfe of our selues or others for outward crosses, ( which like haile and snow do light vpon the best gardens, as well as on the wilde wast, and like blustering winds will spare no more Princes children then the poorest beggers ) sith thus we cannot conclude, vnlesse we will either challenge Gods loue, or the best Christians truth, euen *Dauids*, *Pauls*, &c. so must it cause vs to looke vpwards, to waite for our redemption, and to sigh for heauen, where we shall be free from all these miseries. When wee are from home amongst our friends, our hearts are still homewards though our company be good, our welcome kinde, our entertainment of the best, faire lodging, all better then any wee shall finde at home: yet home is homely ( say wee ) and away wee goe, entreaty will not fetch vs again: Now if we can be content to change for the worfe, because the one is our home for a few daies; how much should we desire heauen ( the onely true mansion ) where wee are sure to change all for the better? where our estate shall bee bettered, and our company and our bodies and our soules; how ought we to reach after this, and to thirst after it? If *Dauid* panted after the suburbs, the Church on earth, what should our affection be towards the Cittie it selfe? If *Moses* preferred the Saints troubles before the treasures of Egypt, what treasures on earth should keepe our desires from the glorious estate of Christ in heauen? and if the Quene of *Sheba* was content to goe from home, and from much of her wealth, that so she might be acquainted with *Salomon*, why should not we desire home, that we might grow acquainted with Iesus Christ, and see him face to face? especially, sith in this iourney wee shall part with nothing but what we may well spare, sinne and corruption? how thankfull ought we to be for Gods mercie, that whereas our fathers liued some fise hundred, some sixe hundred, some more yeares, and serued a long apprenticeship, the Lord gratioously hath shortened our lease, and cald ys from this troublesome sea, into the hauen, by that time they were well entred? This is a matter that should some-

what refresh vs in this our iourney, and worke those to patience who cry at the mention of heauen, how long? truth it is (to speake one word to them) the earth is tedious to such as haue beene in heauen, they doe not like to be pilgrimes here, when once they are enrolled Citizens there: but sith wee shall (hereafter) bee alwaies receiuing wages, why should we not be pleased to do a little worke? and sith our God hath cut off so many of our sorrowfull dayes, why should not wee with cheerefulnesse bestow these few vpon him? I know no affliction is for the present ioyous, all are tedious: but if wee will but looke forward, and fasten our eyes vpon that crowne and kingdome that shall so shortly come into our hands; and backward, and see our desert, and what others haue left, how we fare and lie, and go euery day better then Christ here did (the most of vs) our crosses will not seeme so strange, as Gods mercies and patience towards vs wonderfull. As for that crosse of crosses, (sinne and corruption) whereof you would be so gladly eased, (alas) how should I comfort you against that? I cannot blame you, nor maruell at it, if you be willing to be any where (much more in heauen) so you may be rid of sinne, that indeede is a bad neighbour, which will put a man to *Rebeccaes* complaint, I am wearie of my life: but yet (my brethren) sith we do but drink as we brewed, nay, sith the Lord mingled this wormwood with so many sweetes, and much allayed the strength thereof: sith these our corruptions haue receiued their mortall wounds, and are now breathing out their last breath: sith the Lord will so suddenly dispatch them in comparison of former times, and long we shall not dwell together: sith he sees some vse of this poyson, and turneth that to good (a common good) which in it selfe is hurtfull: sith further he hath giuen vs some graces, as he hath left in vs (for our exercise) some corruptions: sith (lastly) grace hereafter shall onely come in question, and our debts shall be set vpon anothers score, and for the present, he puts a difference betwixt vs and sinne in vs, (as betwixt poyson and the box that holds it) let vs haue patience towards him (though not towards sinne) and so fall out with corruption, that we for-

get

get not mercies : But I haue stept a little aside to call vpon some friends : I now proceed. Hauing thus dispatch the first thing growing out of these circumstances named, we must come to a second, which is almost as generall (for when should we haue done, if we should descend to particulars?) This that we may make way vnto, let vs a litle view *Dauids* behauiour in this his distresse. There is none of vs can denie, but his occasion of grieve was great, great reason hee had to mourne; who faith to the contrary? It was no small crosse to see ones child die in such a quarrell: but yet there is a meane in all things (as the prouerbe runneth) his behauiour is very strange, his mourning not like *Dauids*: for whereas this riuer and flood of teares may seeme to be fed from a three-fold spring, flesh, nature, and grace, and so his sorrow to be partly spirituall, for *Abshaloms* soule, partly naturall, in that he was his sonne, partly carnall, in that he was his *Abshalom*: yet the truth is, his sorrow is rather carnall than otherwise, if the parts be considered: for first, nature goes not so farre as to wish the destruction of it selfe, as *Dauid* here doth; O that I were dead, dead for thee, or in thy stead: and as for grace, it would neuer bring forth such fruits of passion, as to wish death in discontentment, nor prouoke to whining in this vndecent manner, but would haue composed the affections rather, and haue taught him to mourne in silence. Besides, his sorrow is too much to be good, and comes with too much ease from him, and is too soone ripe to be spirituall fruit. Howsoeuer then we deny not, but *Dauid* was a sanctified man, and so had sanctified affections, and withall was full of naturall affection, yet in this particular, and at this instant, he was more vnnaturall to himselfe, then naturall to his sonne, and bewrayed more flesh for the present by farre, then spirit, yea, that so drowned this, that the motions thereof could not as yet be heard. Now this light beeing thus giuen to the words following, you see the points do offer themselues so fast vnto vs, and come so thicke vpon vs, that wee know not well which to receiue, and what to put backe. This (if you lay the word) shall leade the way: In that this man (no worse a

Doct. 2.

man then *Dauid* ) thus exceeds in sorrow vpon this occasion, in so carnall a manner : Let vs learne , that Gods best children are apt to grieue too much, and to excede in passion for outward things; as in mirth, when once we are in, we are apt to forget our selues; so in sorrow, when once we yeeld vnto it, wee are in danger of sursetting vpon it. A man would thinke that *Dauid* should bee as little troubled with this disease as any man liuing; for whether you looke to nature or grace, the bankes seeme to be so sound, that no excessse of sorrow can ouerflow them: for first, if you looke to complexion, hee seemes to bee made of the lightest timber, a man whose ruddy face seemes to promise a resolute and cheerefull heart: if you looke to naturall helpes, his skill in musicke (to say nothing of any else) was not ordinary: and as for spirituall meanes, the best medicines to cure diseases the king was behind none in these matters: his graces were very eminent, his experience much; and yet if *Dauid* will but plod a while on crosses, nay, if hee will not bee prepared for them, it is strange to see how vnlike himselfe hee is, hee cries as if he had been stickt. In the next chapter he takes vp the same note againe: nay, he will die forsooth, he will be gone, he will to his sonne: and why? he is his *Abſalom*. And what thinke you of *Iob*? the Lord himselfe giues him a good report, out of doubt hee was an honest man; but did you euer heare a wise man so farre forget himselfe? hee is angry with the light, quarrels with the night, hath a saying to the starres, to his mother, to the midwife, there is no dealing with him in his fit, and yet the occasion outward. Instances of this kinde, there bee more then enow, but they are vnpleasant, and therefore I will content my selfe with one more, and that is *Jonah*, as strange a man of an honest man as you haue lightly heard of. This *Jonah* was crossed (as he thought) first in his credite: how bare he that? vntowardly enough, the matter seemed naught, starke naught to him (saith the text) hee chafed exceedingly: and what was the matter? the Lord preferred many mens soules before the satisfying of his lust: a great matter: yet this man would not brooke it at Gods hand, till the Lord tooke him downe,

Iob 3.

Jonah. 4. 1.

downe : well, the second time, he was crossed in his ease, and a roote (I cannot tel what to terme it, whether tree, or shrub or stalke ; a trifle it was which hee pleased to fancy for his turne ) but would you thinke that a Prophet would chafe at the losse of such a thing ? why, this and his heate put him into his old tune againe, he will be dead in a passion ; God comes to pacifie him , it will not bee, he is angry , he hath reason to be angry , he will be angry , yea, would he could burst and kill himselfe with anger. What is the matter ? It is belike for some great sinne , because hee hath offended God : no (sir) he is the plaintiffe, God had rather ( in his conceit) trespassed him : and this is *Ionah* ; let vs stay in him (for we can hardly match him, and yet a good man.) What may be the reason of these excesfiue fits for outward things ? The reasons are many ; amongst many these are some : first, a great mistaking and errour in iudgement , wee ouer-prize these outward things, and promise to our selues that from them, which neuer any found in them : and therefore wee ouer-grieue , when wee are disappointed of them. Thus *Dauid* thinks *Abfalom* the prettiest fellow in a countrey, no man had such a child as was *Abfalom* : and therefore when he is dead, *Dauid* cannot liue : thus because the iudgement makes too great a report of outward things to the affection , the affection makes too great adoe about them ; the one being blinded, the other is bewitched : and that is a second reason (sith we are fallen into it ) namely the distemper of the affections : when we haue outward blessings we loue them but too well ; and therefore when wee lose them wee grieve too much ; for make a breach in one affection and you weaken all, as the whole army is weakened if any part bee disordered , the whole building the worse for the remouing of some one stone, and the whole body ineebled by the wounding of one part : Thus because *Dauid* will passe ouer his affections to his sonne in his life time , and settle his ioy in *Abfalom* , he cannot be master of them nor command them when he is dead , hee will be fond : whilst he hath *Abfalom* no body must touch him , the winde must not blow vpon him, therefore hee will extremely lament when hee lo eth him

Chapter 4.

Reasons. 1.



him, and no body must comfort him, because his *Absalom* is not. Adde vnto this, in the third place, the deceitfulnesse of our owne heart, which doth but coufen vs, and the subtiltie of the Diuell, who to the end hee may carrie vs headlong with the whirle-wind of passion into a Sea of troubles, will beare vs in hand, that wee haue reason to grieue, and to bee passionate. Thus *Ionah* stands vnto his caule, and being drunken with passion, hee cannot see but hee hath the better of God : Thus *Dauid* ( had a man closed with him, and asked him, what he meant to be so loud?) would quickly haue been his tales-master. What? (would hee haue said) would you haue me vnsensible of such a stroake as this? Is there nothing to be done by the Parent, when the Lord thus singles out his Child? Ought not the Father to take notice of it? especially I must, sith I did not the part of a Father to him: hee should, ere this, haue bene executed for his sinnes; I let him runne on, but now the Lord hath met with him and me too, to my woe: It is iust vpon me, and I am perswaded, I ought not to let it passe, without some vse: I must grieue; and yet, were I sure his Soule were now in Heauen, I would care the lesse: but (alas) the example is fearefull, so to liue, so to die. Faire words (good *Dauid*: ) hee speakes as hee thinkes (good man) but hee knowes not his owne heart. Is this the cause that you would haue died for him? Was it because he had sinned? because you had failed in dutie? (alas) what could your death doe for his Soule, or your owne discharge? No, no: hee was your darling, you cannot spare him, you must alwayes beare him in your eye; hence those teares: And thus wee runne on many times in a tale, and would faine perswade our selues, that what wee doe, is done with iudgement; when ( God knowes) our sorrow is as full of flesh, as *Dauids* here was: And thus, what through the error of our minds, and disorder of our affections, and deceitfulnesse of our owne hearts, and Sathans cunning, it comes to passe, that wee are in the depth of sorrow and passion (as the *Aramites* in the midst of *Samaria*) before we know where we be.

Vse 1.

Now this being so, that the best of vs all are subiect to immoderate sorrow for outward things, we must not onely learne



learne to beare with one another in this our common frailtie, but further euery one for himfelfe must fence and mounnd his heart againſt theſe abſurd paſſions and exceſſiue griefes. Many outward things be ſo baſe, (in reſpect of man) that they ſhould not once moue him, they bee not worthy his cares or thoughts, vnfit to be lodged in the meaneſt roome of mans ſoule; to name them the ſame day with man, were to ſet them aboute their place; to beſtow teares on theſe, were to waſh ſtables with ſweet water, not worth the while, nor the coſt. All of them are but finite, none abſolutely good, and therefore our griefe for them muſt bee limited with reſpects, and vſed with great moderation, elſe it will degenerate and turne carnall. Neither will it ſerue the turne to pleade, that our ſadneſſe hurts no body but our ſelues, and that therein we are enemies to none but to our ſelues: for were this a true plea, yet were it vnſufficient; for who gaue vs a commiſſion to hurt our owne perſons, and to praetiſe murder vpon our owne bodies? but this is not all, for beſides a priuate wrong, wee rob God of his glory, and men of that ſeruice we owe vnto them; indeed, worldly ſorrow makes vs both vnthankfull to God, and vnprofitable to man, and vnnaturall to our ſelues (as hence might bee ſhewed, but we cannot ſtand on all) and therefore let vs ſtrive againſt it. Let vs (will ſome man ſay) let vs if we can, but how ſhould wee be armed againſt the exceſſe of worldly ſorrow? can you giue me any preſeruatiues againſt it? Anſwere: ſome we will, many wee might, but ſo farre as we praetiſe theſe following, we ſhall bee freed of this vnprofitable gueſt.

Rules.

1.

2. Let vs denie our ſelues in all worldly matters, and not engage our affections vnto them, either to bee eagerly ſet vpon them when we haue them in chaſe, or to bee fooliſhly puſt vp with them, when we haue them in poſſeſſion; for if we doe not leaue them, till they leaue vs, it is ſure they will leaue vs in the lurch in the end: witneſſe *Dauid*; *Abſalom* was gone ere *Dauid* had denied himſelfe in *Abſalom*; and therefore now here is nothing but roaring, whereas if hee before had ſacrificed his name, and crucified his affe-

ction;



1. Sam. 30. 6.

tion; hee would neuer haue stood vpon those termes, O my sonne, my sonne, what will the world say, that my sonne should come to this? but hee would haue comforted himselfe in his God (as elswhere he did) and said, It is the Lord, let him doe what seemeth best to him: and so, if wee could denie our selues in our Husbands, Wiues, Children, Names, &c. wee would neuer take on so, when wee part, my sonne, my sonne, my husband, my child, &c. but as we were not docted with them whilest wee had them, so neyther would wee be discouraged when wee lost them. But here is the miserie (let vs see it and amend it) wee lay the whole strength of our affections vpon the things wee fancie (as the Creeple layes his full weight vpon his Crutches) and therefore when they are taken from vs (as *Pharaohs* Chariot-Wheelles) wee are downe vpon all foure, and sticke in the mud: yea, wee set on our affections as the Bee his sting, with all our might and strength; wee conuey vnto others our very bowels and hearts, and therefore when they are gone, wee are heartlesse. We see the errour, what is the remedy? Reioice as if wee reioiced not, and then wee shall mourne as if wee mourned not; bee not too glad when the Sunne shines, and then thou wilt not bee too sad when a cloud comes. To this wee must adde a second thing, which in part hath beene alreadie toucht; and that is, often to thinke on crosses before they come, and to promise our hearts no great matters from the World: for what is the reason, that wee grow so passionate sometimes, but this, O I neuer lookt for this, I neuer dreamed of such a day? yea, but whose fault and folly is that, not to looke for crosses on the Sea? why should wee not thinke to bee crossed as well as *Dauid*, and as soone as *Dauid*? *Abshalom* was lustie in the morning, dead ere night; may not the like crosses steale suddenly on vs? But this was *Dauids* owne error: hee thought, when God had giuen him a fine Child, that hee must needes bring comfort and peace to his Father: call him *Abshalom* (saith *Dauid*) I hope hee will be a good man and a peaceable Child one day: and to say the truth, where should a Father looke for comfort sooner then from his Child? but yet, it prooues otherwise you

you see, *Absalom* is named, ( as they say Popes bee ) by contraries his name and nature agree like a boat-man and his oares, that looke two contrary waies: poore *Dauid* met with nothing lesse then that hee expected. Let vs learne some wisdome from his misery, let vs not become surerties for the world in a debt of comfort, but rather suspect her, and correct our selues, saying, I now take some comfort in this child, I solace my selfe in this outward blessing, but let me bee moderate, who knowes what sorrow it may breed me ere I die? thus if wee could forecast perils before they come, and bee well appointed to receiue them when they doe come, we might better quit our selues in crosses then vsually wee doe; but when wee are in our iollity, we cannot heare on that side: O spare your speech, or else you kill my heart, doe you say, that I must part with my husband, and bury my child? what my *Absalom*? I hope I shall neuer liue to see that day, at least not yet a while: and thus you will not heare of crosses till they come, and then you cannot beare them, because they come so suddenly. Others know well enough there must be a time of parting, what need you tell them that? but in the meane you must beare with them, for in truth they cannot chuse but loue their friends, and take their part in al Gods sends (as if there were no difference betweene louing and doting, betweene moderate drinking, and excessiue drunkenesse) and they doe not doubt, but when God calles them to crosses, hee will fit them for crosses, and thus they runne on. But is it likely that he will beare afflictions patiently, who cannot with patience heare them spoken of? Is this the way to bee furnished for winter, to sit still and say, if God call me to winter, hee will fit mee for winter, and in the meane time make no prouision, but say, whiles he sends warme and dry weather, I will take my part? No, in summer thou must thinke of winter; in thy prosperitie, of aduersitie; else thou wilt bee soone in *Dauids* tune.

Thirdly, wee must haue a speciall eye to our dealings in outward matters, that wee doe not abuse them to Gods dishonour, nor defile them with sinne and wickednes, for then

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if we be crossed in them, we shall soundly smart for it, because those crosses will come with a sting; *Dauid* was not so found in the matter of *Absalom*, as with more credite hee might hane beene, and therefore *Absalom* stickes by him longer then he should. And (surely brethren) crosses are like pinching frosts, they will searce, they will examine where we are most vnfound, we shal soonest plaine, & where most corruption lies, there we shall most shrinke when the burden comes: would wee not then grieue too much for outward things? let vs not sinne in the vse of them: would we keepe our carnall sorrow? keepe our cursed sin: if we let this canker eat into our hearts, Gods medicines must pierce as deepe, else what recouery? build on this (brethren) sinne alwaies makes way for sorrow; in that measure that sinne taints vs, crosses will sting vs; this is a true saying, and of all men to be beleued. But I am slow.

4. A fourth remedy is this, we must breake the streame of our affections, and turn our sorrow vpon our sinne, & place all our happinesse in Iesus Christ, so we shall be sure that our sorrow shall be alwaies moderate, so shall we be freed from the worst of sorrowes, that which is false and imaginaty, for true sorrow eates vp false, as *Aarons* rodde the Egyptians, and false is euer more hurtfull and violent then true, as bugbeares more affright children then true men. Againe, godly sorrow kils wordly grieffe, as spirituall ioy mars carnall mirth: let sinne lie heauy, and outward crosses will bee light; mourne that thou hast displeased God and defaced his image, and thou wilt haue little leasure to mourne for worldly matters: againe, if Christ be all thy ioy, and all thy comfort bee shut vp in the Lord, thou canst neuer bee left comfortlesse, sith Christ euer liues in thee, and for thee. But here is the sight, we mistake the marke, we passe sinne, and spend our sorrow on the world, we leaue Christ, and bestow our affections elsewhere, hence wee are to seeke of comfort when we should vse it, and lose our labour in sorrowing amisse. Thus *Dauid* bestirres him for *Absalom*, and when all is done, he must vnwinde and vnwrap all againe. How happy we, if we now learne to place our ioy and for-

row aright? Lastly, if worldly sorrow shall not beare vs downe, let vs be much in conference with God, and in the practise of holy duties, pray much, abound in thanksgiuing: this is *Pauls* prescription to the *Philippians*. You may write *probatum est* vpon the head of it; for there is no crosse so great vnder the cope of heauen, but prayer and thanksgiuing will lighten it; as there is none so easie, but plodding and vnthankfulnesse will make it heauy. Let then our complaints be made to God, and let that time which is spent in aggrauating crosses and vnkindnesses, bee spent in recounting mercies and deliuerances, and then crosses will bee as small in our esteeme, as they bee in truth: and had *Dauid* thought on this, to haue cried, O my sonne *Salomon*, in stead of *Absalom*, and seene Gods mercie in the one, as well as Gods iustice in the other, and in this heate of passion drawen himselfe into Gods presence, and lifted vp one faithfull prayer, these stormes would haue vanished (as a mist before the Sunne) & he would haue saued himselfe a great deale of paines: but he cannot as yet pray, and therefore as yet here is no comfort. O let our sorrowes bring vs speedily to God, and then comfort will come riding vpon the cloudes towards vs. Let vs presently fall to prayer and thanksgiuing, as once *Iob* did, and betake our selues to the word and promise, or to some holy conference, when our fittes doe come vpon vs, and we shall quickly break the course and strength of them. Thus if we will learne to deny our selues in worldly things, vsing them so, that we abuse them not; if we will thinke one crosses before they come, and not leaue all till afterward; if we will be iust in getting, and vpriight in vsing the things of this life, that we doe not enuenom them with sinne; if we wil bestow our sorrow on our sin, and make that our chiefest griefe and greatest crosse; if (lastly) we will bee much in prayer, thanksgiuing, meditation of the word, &c. our strength will bee so much against crosses (at least) our comfort in them, that wee shall not need to feare any hurt from them, but may comfortably expect benefit by them: sure it is, if these meanes keepe vs not dry shod, they will keepe our head aboue water, wee shall bee but washed with

Aa. 17.

Act. 27.

*Paul*, not drowned. And this of that vsē; you shall finde mee brieft in all that followes. A second vsē in this:

2.

Do Gods best children exceed sometimes in sorrow for outward things? then must wee not be altogether discouraged, though we finde our worldly grieve more then our spirituall sorrow, for this is a thing that may befall the best, they may be immoderate in the one, when they are too short in the other: the best haue many teares to bestow vpon some outward thing, when they cannot without much trauell weep for their many sinnes; was not this somtime good *Dauids* case? But is not this (will some say) a vile thing that we should more grieue for outward things, than for sinne against God? It is so, and doth it not shew, that wee are wonderfull carnall? It doth so: why then; what then? How can I bee Gods child? why? how is *Dauid*? did you euer heare him more lowd for his sinne then here for *Absalom*? did hee not weepe at *Ziklag* for outward things, till he could weepe no more? and yet for all this I would not say that *Dauid* loued outward things more then God, or that his sinnes lay lighter then his crosses: for first, hee had more sorrow for his sinne, then he should or would haue had for outward losses when hee was *Dauid*. Secondly, a little godly sorrow is more then a great deale of worldly; more (I say) in substance, though not in bulke, as a little balme water is worth a poole of mud, a little gold comes to more then a great deale of brasfe. Thirdly, his carnall and worldly sorrow was but a sudden storme; a land-flood; his spirituall a constant guest; though it were composed and silent (as the deepest waters are most still) yet was it deepe and soaking. Now what wee say of *Dauid*, the same (if you change the name) must bee vnderstood of euery good Christian, who is not to be considered according to that hee is, when hee is drunken with passion, but according to that hee is when hee is his owne man and in his wits: neither must wee looke what men doe, but what they meane and would doe: and therefore so long as wee desire to make our sinne our greatest sorrow, and iudge our selues for our security, so long as we giue all entertainment to godly sorrow,

1. Sam 30.4.

and

and stand to keepe out worldly, wee are in Gods account more spirituall then carnall : as with men, hee that keepees a constant house all the yeere, is said to keepe a better house then hee that layes it on once in a twelue-moneth. And this for that point ; Now it followes :

O my sonne] From *Dauids* mourning and behaiour in this particular, let vs note one thing more : you heare the man, you see his behaiour ; was *Dauid* wont to beare crosses so ? nothing so : but you see how it fares with him now, he cannot helpe it. Hence learne wee, that Gods children, who beare some crosses with great wisdom and moderation, are sometimes foyled in otherwise, and faile in both. Who could behaue himselfe better then *Dauid*, in the matter of *Shimei* ? who worfe, in the case of *Nabal* ? how sweet his carriage, in many passages betweene *Saul* and him ? how admirable his behaiour, in one childs death ? how absurd in anothers ? nay, how diuersly affected with the cause of one and the same *Abshalom* ? what gracious speeches did he once vtter, when he fled from *Abshalom* ? what a bedrole haue wee here, at his death ? who could more forget himselfe then heere hee doth, thus to take on at such a time, in such a place, on such an occasion ? How farre was this from policie ? how farre vnlike his carriage in other places ? good *Dauid*, the same that would make to Heauen at other times, so soone as the crosse had giuen him summons ; the same that was vsed to beare afflictions as patiently, as hee beares this (to say no more) immoderately. And touching *Iob*, could any man liuing behaue himselfe better in some crosses ? In all this (saith the Lord, summing vp his behaiour in the first conflict) did not *Iob* sinne, nor shew the least folly, in charging folly vpon God : in all which ? not in all that first conflict, wherein he was so neerely toucht, in his goods and children ; bur his behaiour it was most religious, hee humbled himselfe, and worshipped ; his speeches very gracious : The Lord hath done all, hee is righteous in all, and blessed bee his name. Thus *Iob* at that time, on that occasion : but how afterward ? who hee ? hee challengeth God into the Schooles, to dispute it out ; if he would not take the challenge,

Doct. 3.

Read 1. Sa. 25.  
& 2. Sa. 16. & c.  
2. Sam. 12. & c.  
2. Sam. 15. 26.  
& c.

Iob 1. 8. verse.

See chap. 13. 3.  
16. 21. & 23. 3.  
45. & c.

it



it was because he was not able to stand vnder his arguments. The like may be said of *Ionah*, a man of good behauiour : in the first Chapter, hee makes an honest confession both of his Faith and of his fault, settles himselfe to die, and lookes as if he would to Heauen anon ; but at another time, in a smaller crosse, hee is no more like himselfe, then an Apple is like a Nut ; he chides handsmooth with God, and will stand to it that God knowes not when a man speakes reason, if hee would tearme him vnreasonable in his passion. But what might be the reason (to passe more instances) of this so wide a difference? what might be the cause that these so worthy champions are thus sometimes foiled? I will tell you: first, It pleaseth God sometimes to set on a crosse, and to make it sticke by a man, either because the same party would looke besides former crosses, or kicke them off too lightly, or else because hee would let him see himselfe, and know what he is of himselfe, or for some other cause vnknowne to vs, but alwayes iust in it selfe, and well knowne to God : Now, if hee purpose so to doe, either to withdraw his assistance, or to encrease the smart, alas, who can stand vnder it? and thus wee see Gods best children more troubled now and then with a trifle (in comparisn) then with the greatest torments at another time ; and as Christs looking backe on *Peter*, did more affect him and worke vpon him when hee pleased to worke with it, then many words did at another time; so many times a word misplaced, a countenance mis-set doth more gaul vs, then twenty greater matters, (when God is pleased to pay vs) because euer that is the crosse which he will make the crosse, that most piercest which he sharpneth most.

Reason 1.

2. Sometimes wee haue not denied our selues in some particular lust, and then if a crosse light there, it soone enters and eates deepe, because wee our selues doe giue a sting vnto it; an affection vnmortified is asloone wounded as a scalded head is broken; thus, if you had hit *David* any where else, hee had beene for you, hee could haue borne it; but if you touch his *Absalom*, you pare the quicke, you touch his life. Sometimes againe our crosses doe not master

vs,



vs, they doe but nettle vs, and then they rayse those tempests which they cannot lay; they doe but bait, they doe not worrie our corruptions, and so they make vs chafe. Thus (in *Elshus* iudgement at least) the cause why *Iob* did so bittern him and lay about him, was, because God had not dealt in extremitie with him: Thus *Jonah*, who was rained when he should be drowned, was a little too lustie for a Gourd. And surely (brethren) if our crosses were sometimes more, I doe not thinke but our fits would be fewer, our outward carriage (at least) better. Three ierkes (sometimes) make the child yeeld, when one would make him dance and stampe. Lastly, crosses sometimes steale vpon vs before wee haue armed our selues, and then it is a world to see how wee goe downe the winde: *David* can say somewhat to this also; hee was fitted for crosses, when the child borne in adultery died; his heart was softned: hee had reason to expect its death, sith hee was told no lesse. But here hee lookes for no such matter: hee giues in charge, that the young man *Abfalom* (an old traitor, though his Boy) should be looked vnto; hee will not suffer himselfe to thinke, that *Abfalom* must die; hee will not bee humbled for his fondnesse past, because hee did not meane to amend it: and therefore this lyes vpon him more heauie then sand; hee cannot beare it, as hee bore the other. And thus we must leaue the point, as we found it at first, and tell our iudgements, that one crosse foiles vs, yea, layes vs on our back, when another (perhaps a stronger) cannot stirre vs; because the Lord sets on one more then another, because we are lesse sound in one place then another, because we are lesse mastered by one crosse then another, because we are lesse prepared for one then another.

Now the point is prooued, let vs not suffer it to passe without some vse, though wee be the briefer. Learne hence at least a double point of wisdom: the first respects our brethren; them wee must not too lightly censure, for their weakenesse and tendernesse in some crosses, though light; sith that cannot be light, which God will make heauie; sith that may bee light to one, which is as a mountaine to another; sith those our brethren may manfully beare farre

forer crosses then our selues, though humbled in some particular; sith briefly, that which is heauie now, may anon be light to them; and that which now is as a thing of nought to vs, may anon be somewhat, if God shall set it on. Soft then (my brethren) let vs not be too eager vpon *Dauid*: it may bee wee haue buried no *Absalom* as yet, (at least dying in such a fort) it may bee wee would haue busted more then *Dauid* did. Had *Shimei* so greeted vs, or *Saul* so pursued vs; like enough *Dauid* would haue beene at patience before vs, in twentie other crosses; and so may our brethren too, euen those wee most censure: And therefore haue some patience and mercie toward the afflicted; account not euery one proud, and carnall, and froward, that is foiled, when wee stand.

2.

The second Lesson our selues must take forth, and make it our owne; and it lookes two wayes, as if it were on both sides the leafe. First, if wee haue in some measure quitted our selues well in some one or few afflictions, wee must not presently triumph and grow secure, as if the day were ours; wee may now giue them the fall, and by and by bee tript downe our selues, if wee looke not to our feet. *Dauid* is before vs herein: he fought more battailes then twentie of vs, and that with great courage and good successe; yet is not *Dauid* able to stand against this crosse: his *Absalom*, his *Absalom* could not bee forgotten. And what though wee haue buried a Friend? It may be wee know not what it is to burie a Father, a Child, a Wife, a Husband. If *Amnon* bee dead, wee cannot tell what *Absalom* may worke, when his death shall bee vntimely. Say pouertie be no great burden to vs, it may bee paine and sicknesse will make vs roare: if these blow ouer, a slander vpon our names may happily trouble our patience: if wee can bee patient when other mens faults are serued in to vs, and layd in out dish; yet it may bee wee shall not claw it off so well, if our Kinsfolke, Seruants, Parents, Children, Yoake-fellowes, shall breake forth, and vnmuzzle the wicked against vs. O then, let not him brag that puts on harnesse, more then he that puts it off: let no man be secure, but euer stand vpon his guard, still ready

die to receiue, and to ward these blowes that fall vpon him like haile and shot; and so if hee doe, then on the other side, let him not cast away his buckler because hee was wrought a rap, but looke better to his hand another time. What though *David* bee now downe? hee may rise againe for all this, and prooue himselfe old *David* still: though he be a little eclipsed, yet may he shine foorth afresh, and make many an holy prayer and Psalmes after this: and though hee now flie, yet may hee fight and triumph againe ere hee die, and so mayest thou too, though for the present deiected. That *Peter* that was once afraid of a wenchs face, will not after feare the threatens of any aduersarie: and hee who is sometimes base in a trifle, may after play the man in greatest trials. Say not then, if I cannot beare the losse of a childe, of a friend, of a little wealth, a little ease, a little sleepe, alas, what shall become of mee if it should come to fire and faggot? How shall I part (part I must) with my dearest pledges, and nearest friends, and with all my goods? Yes man, heare me in one thing that I shall say; *Iouah* may with more patience part with his life at one time, then with a roote at another: and that God that can make light crosses heauy, and shadowes of crosses looke like mountaines, can (if hee call thee to them, hee will) make heauy crosses light, and mountaines shadowes. And thus briefly for that point. Beare mee company thorow one point more, and I will trouble you no further, and will be brieft in that. For whom doth *David* thus mourne? What is he whose death is thus lamented? Heare him, *O my sonne, my sonne*. Which sonne? *O Absalom, Absalom*. *Absalom* is then the man. And here a strange matter is offered to those that know not the heart of a father. The sonne practiseth against his fathers house, robs him of his children, abuseth him in his wiues, seeketh to spoyle him both of life and liuing: and the father, what doth he? he weepes for him, he mournes ouer him, hee would die for him: thus doth *David*. In whom, see what a kinde and godly fathers affection is to his childe. No vndutifulnesse, no practise on the childes part, no not death it selfe can diuide betweene him and his

Doct. 4.

Can. 8.

Vſe 7.

child. What though *Abſalom* can forget *Dauid*? yet *Dauid* cannot forget him; what though hee bee a very vngratious impe? yet hee is my child; my child (ſaith *Dauid*) I cannot but loue him: and indeed he ouerloues him, which I doe not commend, but onely obſerue to note the ſtrength of parents loue if it bee naturall, a loue indeed as ſtrong as death, as hot as fire, like that which *Salomon* ſpeakes of: in another caſe, which cannot bee put out with water, nor bought out with ſiluer: and can it bee otherwiſe when parents bee religious, ſith God and nature both command grace and nature, both inforce loue, though not fondneſſe? you that be parents, ſaue mee the prooſe of this point, and doe but heare why I note it.

Fiſt, doe kinde and godly parents ſo loue their children, that you may ſooner finde too much carnall, then too little naturall affection in them? then ſhall they neuer make it good to their owne or others ſoules, that there is any goodneſſe in them who beare no affection to their owne children. Thoſe parents that haue no naturall affection, can they bee ſpiritually affected? Doth that ſpirit which makes vs louing to all, lodge in the vnnaturall breaſt? Can they loue Gods children, that beare no loue to their owne bowels? Can they loue their enemies, can they call God Father, that are tyrants to their owne children, their owne ſiſter? No no: it argues groſſe ſinnes, and a fierce conſcience, when men be ſo fierce and violent againſt (mankinde I might ſay, I muſt ſay) themſelues. What? parents not to heare their children when they cry, Father? not to finde their bowels moued when they thinke on a child? what, not of a religious child? Why then bluſh yee Dragons, and bee yee aſhamed, O Beares and Tigers, that your Lords ſhould bee (ſo beaſtlike ſay I? nay) ſo diuellish: for what creatures but Diuels hate their ſeede? Nay, could Diuels haue naturall ſeede, would they hate their owne trow yee? But why ſpend wee words on them, who haue the curſe vnder ſeale, as *Paul* ſhewes? *Rom. 1. 5.*

Secondly, here is ſomewhat for children alſo. Is the affection of godly parents ſuch, that they cannot chuſe but

but loue their children; and out of their loue, grieue at their vnkindnesse, weepe for their impietie, mourne for their sorrowes, and take to heart their folly? why then the children of such parents must take to heart their former stubbornnesse, and for the time to come, forbear those practises that might bee matter of griefe to their parents. How canst thou refresh thy selfe with that which is a sword in the heart of thy dearest friends? how canst thou thinke to escape the hand of God, when thou wilt feed vpon the blood of thine owne parents, and make them as wearie of the light as *Dauid* now is? Is it not sufficient, that already they haue cared, and sighed, and groaned, and wept for thee; but still thou wilt kill their soules with griefe? What if thou canst shake it off? Can a father shake out his heart? Doth their loue nothing moue thee? nor their care, nor their paines, nor their teares nothing? O that *Abfalom* had seene or heard his fathers complaints: he thought that now, because hee loued not his father, his father could not loue him: but that is thy errour (cursed viper.) The father loues, when the child hates; and then can *Dauid* say most feelingly, *Handle the young man Abfalom well*, when *Abfalom* could say (if shame did not stop his mouth) *Handle the old Carle Dauid roughly*, at my request: yea then can *Dauid* die for *Abfalom*, when *Abfalom* had as leefe die as see *Dauid* liue. Had *Abfalom* knowne this, would not he (thinke you) haue relented? would not his rocky heart haue yeelded? What could hee haue sayd, if *Dauid* had sayd but this vnto him; O *Abfalom*, O *Abfalom*, did I call thee *Abfalom* for this? Is this to bee a child? Doest thou also thinke my griefes too few? Was it not enough to bee crossed in my familiars, in my father in law, in my owne brethren, in my wife, but my owne children must adde vnto my griefe? Must *Abfalom*, that I loued so well? Is it not sufficient that thou hast robbed mee of my children, and brought mee almost to the graue, but now thou wilt haue my crowne and my blood? Did I spare thee for this? Was I a meanes of thy life, and wilt thou be of my death? Would I die to doe thee good, and wilt thou die

5. Verse.

vnlesse thou maist hurt me? what, thou my sonne? Is not *Dauid* thy Father? *Maacah* thy Mother? dost not know vs, &c? canst thou forget vs? hast thou beene a father thy selfe, & yet risest vp against thy father? what (I say) could *Absalom* haue said to such a salutation? but he is not so happy to heare his father, and therefore he proceeds till vengeance will not suffer him to liue, but hangs him vp against the Sunne. And let all disobedient and rebellious children take warning by this one thus hanged vp in gibbets; and know, that if the kindnesse of their parents cannot breake their hearts, and worke them to remorse, the hand of God will bee vpon them and pursue them, till the Rauens of the vallies haue pickt out their eyes, and the flames of hell haue seized vpon their soules.

3.

Last of all, here is a word, both of instruction and consolation for all sorts; both parents and children, high and low: Is the loue of an earthly father (if godly) so great? doth he take so much to heart the vnkindnesse of his children? is hee so sensible of their griefes? so wounded with their sorrowes? What then is the affection of our heauenly father towards vs? how tenderly doth hee take disobedience at our hands? and therefore how great should our mourning bee for our great and many contemptes? how ought wee to poure forth our selues in teares, and to lament with a great lamentation, like that of the *Egyptians* for *Jacob*, that of the *Israelites* for *Iosiah*, and of a father, for his first, his onely sonne? how deare should the name of our God bee vnto vs? how tenderly should we take those contemptes and indignities, that are cast vpon him, who is so feeling of euery sorrow that befalls vs? O Lord, that we had an heart to weepe ouer Christ, and that the rebukes of God did fall on vs: O that our owne sinnes could cause such teares, as other mens did wring from *Dauid*: O that the Word would smite our hearts, and cause water to gush out of these rockes: O that we stood affected to God, as *Me-phibosheth* to *Dauid*: hee mourned, hee fasted, hee wept in this distresse of *Dauid*; we laugh, we feast, we doe not, we cannot weepe, though wee our selues haue risen against our soueraigne,

Zach 12.

Psalme, 119.  
136.



raigne, and helpen to dethrone him. Ah (brethren) shall *Dauid* mourne for others sinnes in his Psalmes; shall not we for our owne? Shall *Dauids* good subiects take to heart his afflictions; shall not we, rebellion against our King? Shall *Dauid*'s seruants be readie to smite him thorow, that shall rayle vpon him; and shall not our hearts arise, when the Name of our God is smitten thorow, when our Father is rayled vpon? Nay, shall *Dauid* thus cry out, my sonne, my sonne, for a wretch that would haue killed him; and shal not we mourne ouer Gods Sonne, whom wee haue slaine? yes (brethren) wee must mourne, if wee will be comforted, and make Gods case ours, if he shall make ours his; which if wee doe, then behold what comfort is here offered: for what? is there such affection in an earthly Father? what then may we expect at Gods hand, who is an heauenly Father, whose loue as farre exceedeth ours, as the Heauens are aboue the Earth? Can *Dauid* (I lead you no further) loue *Abshalom*? such a Child, because a Child? Can his heart yearne after him? Can he be pacified toward him at *Ioabs* request, when hee hath slaine his sonne; and is it not possible that God should bee friends with vs at Christs request, though we haue slaine our selues, & the Lord of Life? Can *Dauid* loue *Abshalom*, when hee hath defiled his Concubines, when he seekes his Kingdome, his Life? Can he then die for him, when *Abshalom* would be his death? Can he doe all this, though his sonne doth not submit, doth not repent, doth not craue pardon, but is vp in armes against him; and wil not God (whose loue is infinite) for Christs sake forgive his Children, when they come vnto him, confesse their fault, be sorry for it, and desire amendment? O my brethren, doe not we wrong God exceedingly, when we wil not yeeld him as kinde as *Dauid*? Say, thou hast beene as bad as euer *Abshalom* was; vnholly, vncleane, vnnaturall: would not *Dauid* be friends with *Abshalom*, if hee had confessed his fault; and shall wee doubt of God? O, but *Dauid* was fond, God is iust: yea, but the question is, whether *Dauid* hath more fond loue, then God hath true loue? Say it were his fault, here is the point, Is there so much badnesse in *Dauid*, as there is goodnesse in God? Nay, I put it vpon thy selfe, What can thy

2. Sam. 10.

As Leuit. 24.

11.

1. King 20.

thy child doe, but thou canst pardon the trespass against thee, so now he will be honest? Wherefore then (for conclusion) this I say, whatsoever thy sinnes be, neuer sit downe discouraged; despaire in thy selfe, but euer hope the best of God, so long as thou vself his meanes. Thou hearest that he is a mercifull God: doe now as *Benhadad* did to *Abab*; humble thy selfe before him, confesse thy sinnes, bewaile them, cast off the allowance of them, and endeavour new obedience, and though thou hadst as many sinnes vpon thee as there be sands on the Sea shore, and those as great as *Absalom*s, yet shouldest thou finde mercy, and bee pardoned; thy sinnes were finite, God onely infinite. Thus in a more generall manner wee haue runne thorow the chiefe matters of this Text. Now it shall suffice to name only the particulars, or rather some few of them, such as are these following. In that all this stirre is for *Absalom*, *Dauids* delight, we see that the more Gods children set their hearts on any outward thing, the more they shall be crossed in it. Let *Dauid* please himselfe too much in *Absalom*, and *Dauid* shall smart for it; this his greatest ioy shall proue his greatest crosse.

Againe, if Gods people can be content, that their children should crosse God, God will be content, that their children shall be crosses to them. If *Dauid* will be so tidde, that his child must not be chid nor shent, God will be so good, as to giue him his payment for it.

Againe, if Rulers will giue life when God calls for death, they shall helpe themselues to sorrow, and their friends (so spared) to shame: If *Dauid* will be so nice; alas pretty duck, who can finde in his heart to execute, yea, or to correct such a sweet Baby, and so let him goe? God will finde a time to pay *Dauid*, and to reach *Absalom* for it. Againe, in *Dauid* wee see, that in the best when crosses come, the flesh

will play its part, and lay about it a while, *Dauid* must runne himselfe out of breath, before hee can stand on any ground, &c.

F I N I S.



